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the idea of Christian duty by bringing into view the essentially passive conception of the reformers as to the church, conversion, holiness, freedom of the will, inspiration, and, in fact, every other part of the human side of salvation. Accordingly his conclusion is that the more we study the conceptions of the Reformation period and those of the present age, the more fully shall we realize God's grace leading us to a higher appreciation of his thoughts. The heritage of the Reformation has not, indeed, been preserved intact, but much has been added to it of greater value than that which has been lost. And this has been due to the study of the Holy Scriptures. What is needed, therefore, is a renewed and deeper study of the Bible. To all of which we say, Amen.

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THE CHRIST OF HISTORY AND OF EXPERIENCE, being the *Kerr Lectures* for 1897. By REV. DAVID W. FORREST, M.A., D.D., Wellington Church, Glasgow. Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons, 1897. Pp. xx + 479. \$4.20.

THE Kerr Foundation, which was instituted by the United Presbyterian church in Scotland a decade ago, has already achieved an enviable reputation. Unlike so many special lectureships, it afforded occasion to the incumbents either to increase a name already won or to render noteworthy a name not previously familiar. Hitherto it has escaped the vice of some other foundations of a similar kind, which have been so used as to furnish little more than opportunities for eminent men to say over again what they had previously expressed less rhetorically and with greater scientific precision. Possibly this may be traced to the wise provision which insures the incoming occupant three years' notice, and requires that the lectures shall be published within twelve months of their delivery. But, whatever the causes, no Scottish theological lectureship has up to this point been so uniformly successful in its results. Professor James Orr, of Edinburgh, set a difficult example in his learned and timely book on *The Christian View of God and the World*. But Dr. James Kidd, of Glasgow, the second incumbent, was equal to the demands of the situation and, in his *Morality and Religion*, produced the best work in English on the subject, thus doubling Mr. Forrest's responsibility. The bril-

liant Glasgow preacher has equaled his predecessors, and once more we have a remarkable book. This has been recognized on all hands, as is shown by the fact that we must now dismiss Mr. Forrest, and speak of Dr. Forrest, for the University of Glasgow has been quick to see when the doctorate in divinity ought to be bestowed.

The main body of the book consists of nine lectures; an appendix of notes follows, extending to nearly one hundred pages, and containing valuable elucidations of the text proper. The lectures divide themselves naturally into three parts. (1) Lectures I-III, treating the "Christ of History," under the headings: "The Uniqueness of Christ's Moral Self-Consciousness;" "Christ's Self-Consciousness as Interpreted by His Claims;" "The Growth of Christ's Self-Consciousness, and the Method of His Self-Manifestation;" "Jesus and the Twelve." (2) Lecture IV, "The Transition from the Historical to the Spiritual Christ." (3) Lectures V-IX, dealing with the "Christ of Experience," under the titles: "The Person of Christ and His Revelation of the Godhead;" "The Objective Element in the Redemptive Work of Christ;" "The New Life in Christ and the Conditions of its Realization;" "The Relation of the Spiritual to the Historical in Christian Faith;" "The Conditions of Final Judgment—Is Faith in Christ Necessarily Conscious?" On the whole, the first part strikes one as the most successful, in the sense that it presents a single unity, welded in all its details with wonderful skill and insight, and with impressive force begotten of homethrusting conviction. At the same time the later lectures contain portions which at least equal the earlier, even though the unifying genius does not display itself so conspicuously, perhaps because the same occasion does not offer. I would direct the earnest attention of all students to the discussion of the resurrection in Lecture IV; to the admirable handling of the kenotic theory in Lecture V; to the timely, brilliant, and good-tempered criticism of the neo-Hegelian argument in Lecture VIII, which is particularly noticeable as coming from a graduate of the leading neo-Hegelian university; and to the acute, weighty, and highly original reply to the question, "Is Faith in Christ Necessarily Conscious?" with which the text proper concludes.

The book is one of which theologians ought to possess themselves, and its value to the working minister, in preparation for pulpit duty, is patent on the face of it. Taking it for all in all, I should be inclined to stamp it as the most brilliant defense of the orthodox position put before the public in recent years. In these circumstances, it is plain

that many passages might be quoted, and that some objections might be taken to the numerous problems brought under review. But, as a brief notice cannot convey anything of the distinct flavor of Dr. Forrest's writing, it may be more interesting and apposite to call attention to the changed theological atmosphere now prevalent in Scotland, of which the volume is a typical product and witness.

The confessional views so characteristic of the period dominated by Candlish, Chalmers, Cunningham, Cairns, and their fellows have completely disappeared. Dr. Forrest writes in the main as if such a body as the Westminster Assembly had never existed. At the same time he is orthodox. I am well aware that this puzzles Americans, who still suppose that Scotland remains the classic land of Presbyterianism of the true blue order. The fact is that the center of interest has shifted. While the traditional standards hold unaltered, men no longer discuss the doctrines involved after the style therein formulated. The return to Christ, and the determination to be restrained from him by no intermediaries, however reverend, provide Dr. Forrest with his motive force. Further, the general *milieu* is markedly social, ethical, and mastered by the immanent aspect of Deity, as contrasted with the individualism, doctrinalism, and dualism of the writers who were prominent in the fifties. In other words, orthodox, and hyper-orthodox, in some ways, though he be, our author is modern. Hence the power, interest, and eloquence of his writing. He displays new and enlivening qualities without knowing it. For example, he is always concrete, never merely learned or pedantic; he is philosophically trained, knows at first hand what the destructive men have to say, sees their point of view, and disdains to reply by bare objurgation; he has plenty of humor, and fears no charges of irreverence for its free use; his psychological insight, especially in matters ethical, constantly wins upon the reader; and his moral swing enables him to realize the living import of the doctrines he discusses. In all these respects he stands sharply contrasted with the old protagonists of Scotch orthodoxy. The truth is that he has entered upon an inheritance in which they had no share. The generation of Hegelian domination at the western university, though it seemed at first to make for rationalism, now exhibits its true influence. Dr. Forrest has ploughed with the neo-Hegelians; he has caught their historical secret; he has been inoculated with their overwhelming sense for Christianity, but he has not broken with the historical Christ. His peculiar merit is to have united what is best in the new spirit with what is most stable in the

old orthodoxy. Hence his book is not only remarkable in itself, as I have endeavored to indicate, but it is a type of the kind of religious thought for which Scotland now stands. Faith has taken to itself a fresh body of life. So long as she can rely on men of Dr. Forrest's convictions, training, literary brilliance, and moral heroism, Scotland need have no fear that the apostolic succession of spirit, blood, and brain, so magnificently maintained since Knox, will be interrupted unworthily.

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SYMBOLIK ODER CONFESSIONELLE PRINCIPIENLEHRE. Von D. K. F. NÖSGEN, Professor in Rostock. Gütersloh: Druck und Verlag von C. Bertelsmann, 1897. Pp. xvi + 516. M. 8.50; bound, M. 9.50.

THIS is a book based on extensive and generally accurate learning. It surveys the entire field of religious life and theological thought as expressed in creeds and confessions from a Lutheran point of view, and might, therefore, be compared to a geocentric conception of the universe. Like the historical work of Ed. Koellner, *Symbolik aller christlichen Confessionen* (1844), a comparison of the Roman with the Lutheran system; or still more like the high-church Lutheran work of H. C. F. Guerike, *Allgemeine christliche Symbolik, vom lutherisch-kirchlichen Standpunkte* (3d ed., 1860), the *Symbolik* of Nösgen proceeds throughout from the point of view of the consensus of the confessions of the Lutheran branch of the church, and aims chiefly, neither at a vindication of the essential unity of all distinctively Christian teaching, nor at the essential unity of all evangelical Protestant teaching, but at a representation of the differences between the great historical branches of Christianity. It is fashioned in a polemic rather than an irenic mold. The consensus of the Lutheran confessions becomes for the author the critical standard of judgment respecting the scriptural truth and practical worth of the doctrines of all other branches of the church. In this respect the *Symbolik* of Nösgen resembles the celebrated Roman Catholic work of G. A. Moehler, *Symbolik oder Darstellung der dogmatischen Gegensätze der Katholiken u. Protestanten* (1834), which is a defense of the doctrines of Romanism in opposition to the divergent teaching of Protestantism. Books of this class may be regarded as important contributions to doctrinal history, but they fail to give an inquiring mind a just insight into the